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SRI SAT NAW HARI.

B-250
Origin and Growth of Udasis.

Compiled and Published by
Sri 108

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SUKKUR

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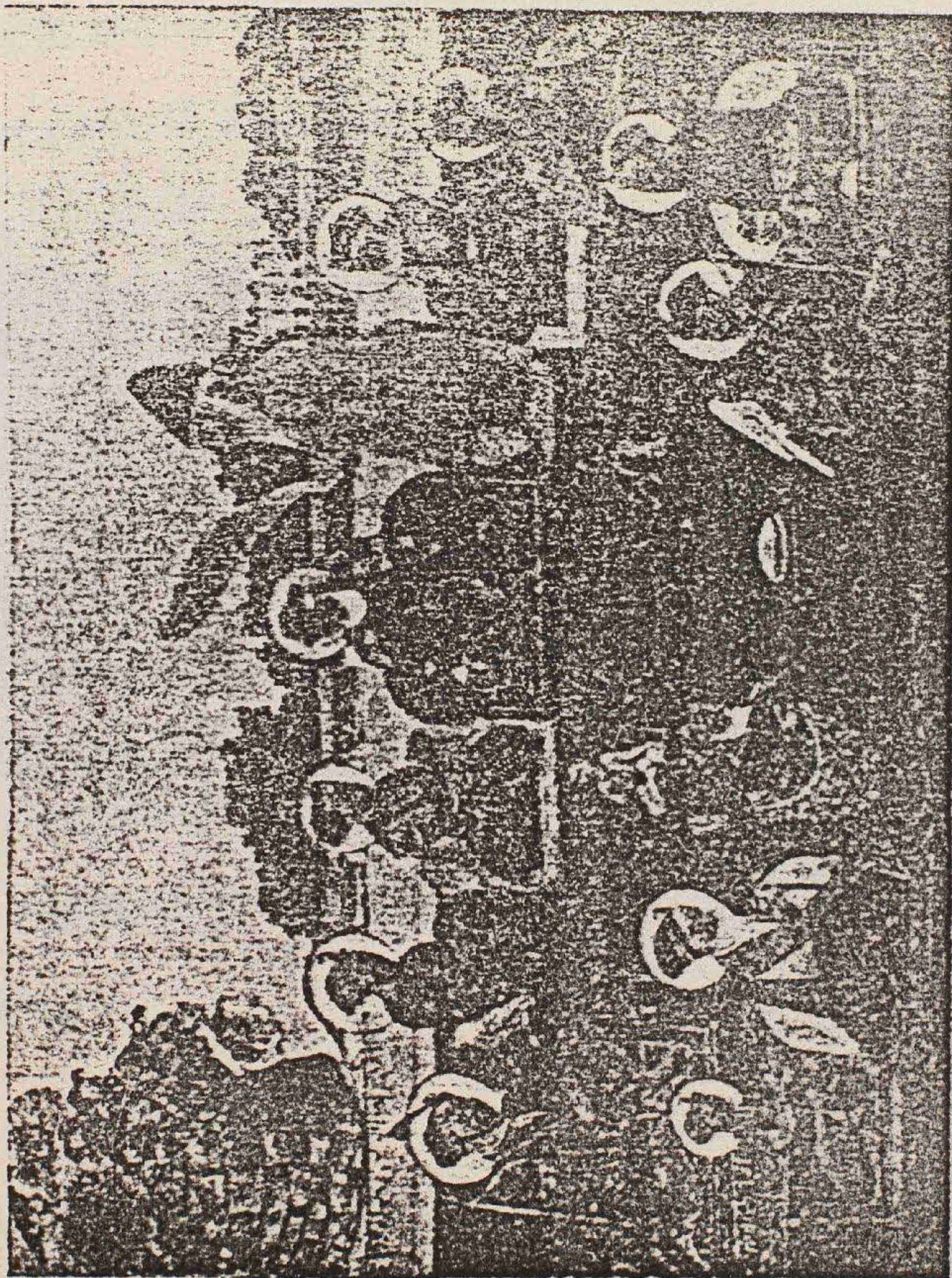
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Sadhu Sunt Udasin Ten Patshai.



Sri Guru Srichandji Udasin.

Sunt Udasin Baba Laxmidasji.

Balaram Sunt Udasi and Mardana Rababi.

Growth of Udasis.

GOD the creator. He created Brahma, Vishnu, Shiva, and each one of them had his own descendents. First of all Vishnu was created who imparted knowledge to Brahma.

Brahma had four sons by name, Sanak, Sanadan Sanatan, and Sanat Kumar. Brahma taught them four Vedas. And Udasis are their offspring.

NOTE:- It appears that Sanyasis have no connection with Brahma but they are connected with Shakti and Shiva similarly : Nathis too have no connection with Brahma but Shakti. Whereas Udasis are connected with Sankadiks. Thus all the four Sankadiks were Udasis. It is so narrated in the Granth Sahib.

Vide Gouri Purbi of Kabir ੨੩ Sabad (ank) 2. Secondly Sanatan son of Brahma started Vishnu religion and those of Vishnu sect say that their religion was started by Sanatan Muni and after him it is said Sanatan.

Narda acquired wisdom from Sankadiks and manifested himself in Udasi from. He performed

strict Tapa. Narada taught the very knowledge to Kapal Muni. He also followed Udasin religion. Kapal Muni gave the same lessons to his mother and she too observed strict austerity and was therefore praised by all, Shankar, Shes Sharda, Munis. Durbasa Muni also acquired the same Upadesha and he made a good progress of Udasi Panth. He is also mentioned in Mahabhartha. He had a follower named Parasar Giani who again had a disciple Jamadagni. He took Parsaram as his disciple. It is also mentioned by Tulshidas in his Ramayan Vide Chaupai 270, 275 and 277.

Parasram was a Brahmin by birth and was a Udasi. He imparted his knowledge to Vishva Mittra who took his disciple Chandar Muni. He again had His follower Matang Muni who had his disciple Chaman Muni who kept himself aloof from deceit or falsehood lived in Udasin form. He is mentioned in Bhagwat. He had his disciple Trilochan Muni. He too performed strict austerity having led his life in Udasi Panth. Parbhakar Muni became his disciple again Darab Muni became his disciple. He used to perform great Jugas in the wood. He had his disciple Pratapvan Muni and learnt four Vedas from his master, His disciple was Sukhen Muni. He used to observe long fasts. His disciple was Chandragupta who gave up his

kingdom and followed his master and became an Udasi. He again had his disciple in Surit Sadh Muni again Madho Muni became his disciple and he was followed by Acharan Sudh and he had his disciple Harnarain Muni who had his disciple by name Trilokram Muni and he had his pupil Birch Rakhi a Brahmin by birth but he took to Udasin religion and therefore called Rakhi.

Kundal Muni became his disciple who was followed by Sarat Muni and his disciple was Suchet Muni. He was very learned none could withstand his learning Adi Parkash was his disciple. His disciple was Suta Sudh whose disciple was Lakhmirdas. He took Samirdas as his disciple again, Hargambir became his disciple. He was famous for his Bhakti. Ram Rikhi became his disciple a Brahmin by birth. His disciple was Chatur Bhuji who was followed by Bas Rikhi a Brahmin by birth and then taken to Udasin religion. His disciple was Rata Ram who was followed by Atit Rishi a Brahmin by birth and was subsequently taken in Udasi Panth. His disciple was Bed Rakhi a Brahmin by birth and was very fortunate. His disciple was Sant Ren Muni who was followed by Guru Nanik. He had ten disciples who will be mentioned later on. His great disciple was Sri Chand who had two great disciples in Dharamchand and

Gurdita. Gurdita had four disciples viz:- Almast Balu Hasna, Goind and Phul Sahib whose successors are mentioned in the first and second chapter of Guru Udasin Mat Darpan.

It is mentioned on the tenth page of the first chapter that Guru Nanik became disciple of Sant Ren Muni on Basant Panchmi day sudi of the month of Mangh of Bikram Sambat 1541 and accepted Udasin Panth.

1. Srichand became follower of Guru Nanik at Sultanpur on sudi Puranmasi day of the month of Akhar Sambat 1559.

2. Baba Lakhmichand became disciple of Guru Nanik at Sultanpur on sudi Akhan Tij day of Vesakh Sambat 1567.

3. Bala Ram became disciple of Guru Nanik on 15th sudi of Savan Sambat 1568.

4. Angatji became disciple of Guru Nanik on 15th sudi Magh Sambat 1589.

5. Budha Sahib became disciple of Guru Nanik on 14th Wadi Kati on Diwali day of 1588.

6. Ajitanand became disciple of Guru Nanik at Chaman Vatali on sudi Giaras of Jeth 1571. Guru Nanik lived there and passed the Shivratri day there.

NOTE:- He who performs Tapa is called Rishi

be he of any of the four Varnas.

NOTE:— He who becomes a Sadhoo is called Muni be he of any of the four Varnas.

Guru Nanik at the age of 15 years having taken rupees twenty at the direction of his father set out of his house in company with Bala. He was directed by his father to transact some profitable bussiness.

On their way in the jungle, he happened to see a body of Sadhus where some of them were performing austerity. Each one of them busy in his own way with religious rites and studies. In the whole collection there appeared one head Mahant sitting on a deer skin under the shade of a tree with his hair folded on his head and and body besmeared with ashes, busily engaged in meditation. A Sadhu was reading a holy book near by. Guru Nanik having seen this body of Sadhus said to Bala, "there is no other bussiness more profitable than the truth." Having said so he paid homage in very humble terms to the Sadhu.

On enquiry by Guru Nanak he said that they were Udasin Sadhus & that his name was Sant Ren. On hearing this Bala also advised Guruji to enter into true business.

Mahantji said "Oh boy, we eat whatever God

is pleased to give us and we are Udasin Sadhus." Guruji said to Bala "this is the profitable business which I can not slip there is no loss in this but gain." Having said so, he placed the twenty rupees before the Mahant and told him that his father had sent him to do some profitable business and that it was the only business by which he would gain and all other businesses were false. Sant Ren ordered Guru Nanak to take the amount and fetch provisions. Guru Nanak was initiated into Udasin Panth and taken as a disciple by Sant Ren on Mangh sudi Basant Panchmi Sambat 1541.

All the Sadhus partook of the meals thus provided Sant Ren gave Updesh to Guru Nanak, "Thou art the image of God & He has manifested Himself in thee." That is the meaning of the Mantra which is mentioned in the Sakhi of Bala.

The above lines are the substance of the important Mantras of Vedas, and they were translated in Basha language as the Sakhis are in that language.

The Mantra was as follows:—

San Ren conveyed the meaning of the Mantra in one term "Sohang" to Guru Nanak. Its meaning is stated in the Sakhi as stated above.

Guru Nanak studied the above Mantra and paid homage to his master and returned to his

house the same day;

Guru Nanak always repeated the Mantra of "Om Sohang" and often expressed to Bhai Mardana "we follow our master".

This proves that Guru Nanak's spiritual guide was Sant Ren. Whenever people have questioned Guru Nanak as to who he was. He always said that he was Nanak the image of God.

Guru Nanak's father Kalu got angry with him on seeing him in the garb of a fakir and slapped him. He told him "you are not married nor have you got any issue how will my posterity be maintained without your support my only son. After you beget two sons, you are at liberty to follow any line of action." Although Guru Nanak did not like this idea yet to please his father, he continued to live with him according to his wishes.

On this account he and his father differed in their principles and therefore he sent his son Guru Nanak to his sister at Sultanpur lest he might escape. He was sent to his sister because she loved him much.

There too he lived in Udasi garb and used to work in a shop, feed Sadhus and did not know how to amass wealth. His brother-in-law Jairam was not therefore pleased with him. Sometimes

His father Kalu also paid stray visits to him and counseled him to collect money and be wordly but Gurn Nauak did not deviate from his path.

His sister Nanki always gave a kind and cordial treatment to him and seeing him in Udasi garb respected him and used to bow to him but he would not allow her to do so since she was his elder sister.

By that time his father got him married. He had also a son and his wife was great with a second issue when Van and Shesh Naung brought him the sad news from Sialkot of the death of his Gurn Sant Ren. He was very sorry to hear it. He gave up all accompanied them to the river for bath and hid himself in a grave yard for three days.

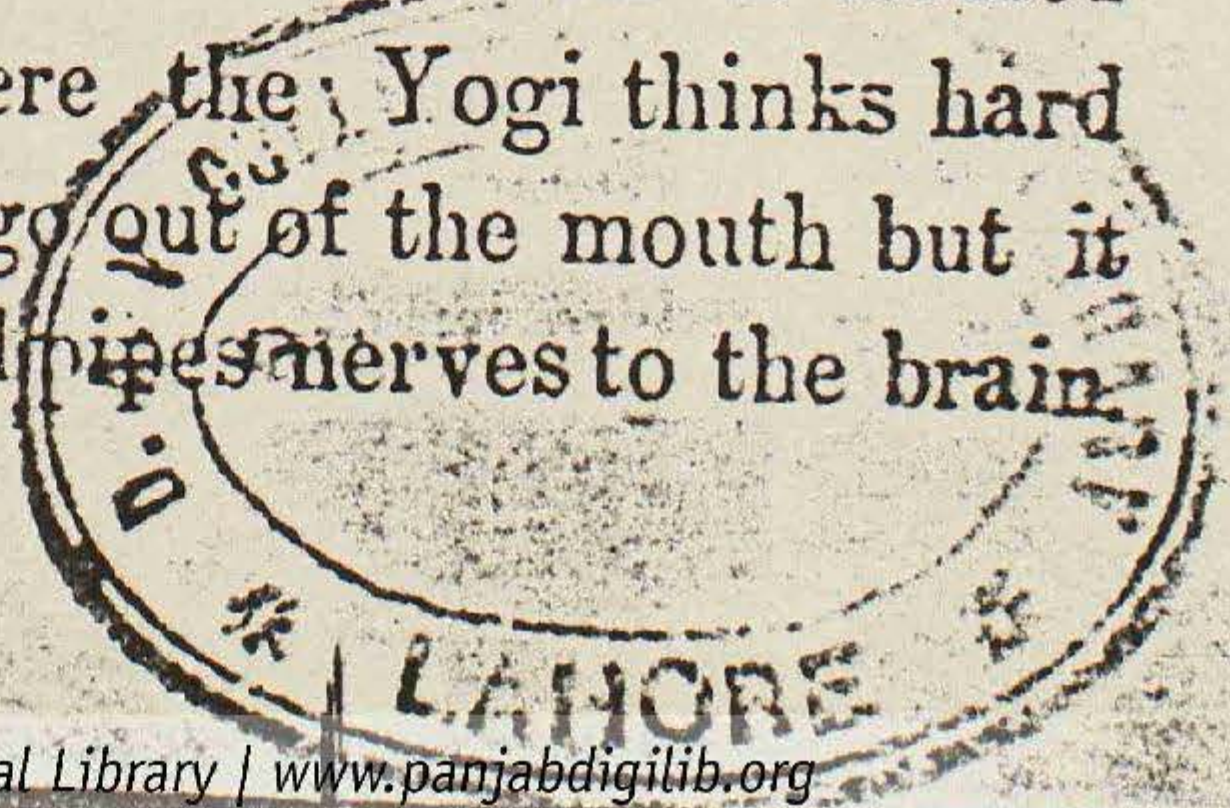
As it was a lonely place no one came to the burial ground. On the third day some people went to bury a dead body; they were startled to see a man hiding there. Some said that it was a Ghost others said that he was a mad man. But after all he was identified to be the son of Kaloo and modi of the king. This news reached the town and it also brought Jairamdas brother-in-law of the Guru to the spot but Guru Nanak did not go back to his shop or his house. At the bidding of the king, he account; were settled and on settlement it was found that the king had to pay Rs. 360 to Gurūji

who desired them to be given in charity for feeding the Sadhus and Fakirs. Guruji obeyed the wishes of his father in so far that he waited to renounce the world and take to Udasi Panth after he had two sons. Therefore Gurn Nanak now set out to visit places of pilgrimage to preach Updesha of Sat Nam and started from Sialkot and Emnabad.

NOTE:- Some people say that Gurn Nanak went from Beai river to Sach Khand. But Sach Khand is not the name of any town or village but it means the "Head". It is clear from the Gurdas Var Vide 1st Pouri line 3-4 Page 24.

Sach Khand is the name of the highest stage of the head where Yogis carry their breath. It is also proved from Puran Sangli and Gurn Nanak Sarudi. Every where in the Janam Sakhi Sach khand is mentioned. It means to practise Yoga and take the breath high up to the brain i.e Sach Khand. The Yogis at first start their breath from navel, the lowest stage of Yoga called Pahlad.

Then the breath is raised up to heart which is called Dhura which means to interrupt. Then the breath is raised to the throat which is termed "Kak-Bashand" and here the Yogi thinks hard that the breath does not go out of the mouth but it goes up through the windpipes nerves to the brain.



The breath while going up to the brain has to pass through the grave of nose and there after also technical terms of Era, Pingla, Sukhmana, Tricuti are given to different stages.

Era means Vishnu.

Pingla means Brahma.

Sukhmana means Mahesh (Shiva).

Tricuti means union of all three, and lastly at the Sach Khand brain God is visible Vide Sri Jap Ji where it is said.

Nanak says that God pervades in Sach Khand and the disciple enjoys it at the kind guidance of the Sat Guru.

It is also clear from the Janam SLakhi of Bala that he disciple of Gurn Nanak had not gone to Sach Khand.

Gurn Nanak used to go to his own Sach Khand and Bala to his own.

Bala also practised Yoga but he never reached to the stage where Gurn Nanak went. Guruji had taken lessons in Yoga from his master Sant Ren.

Rai Balhar the Nawab had once remonstrated with Kaloo that his son Nanak was a boy gifted with super natural powers, was a prophet and that he had not known his worth. As an ignorant man

he had thrown away a diamond taking it to be a piece of stone. On hearing this Kaloo was abashed.

Guru Nanak himself started the Mantra of Sat Nam because he gave those instructions to young boys at Kazis and Mullahs while schooling before he became disciple of Sant Ren or before going to Sach Khand Vide Janam Sakhi of Bala. When Guru Nanak visited Sumer mountain he met Gorakh Nath, Machandar Nath and many others. Gorakh Nath questioned Guru Nanak as to who was his Guru (master) and what Mantra was he given by his master.

Guru Nanak replied that his Guru was Sant Ren and the Mantra given to him "Om Sohang." Vide Granth Sahib Mar Mahla 1st.

7 & 8. The light and life of the whole creation i.e God has been described by Sant Ren in the Mantra of Om Sohang Ank 4.

Guru Nanak says:— Sant Ren was a higher being and dear to God. He being an elevated soul himself lifted me up.

Guru Nanak says:— "I acquired God through the personal kindness and company of my master Sant Ren."

Guru Nanak has made various references of his Guru in Granth Sahib Vide Asa Mehla 1st.

نو نوہان لگئون گراہنی آتم رام نہار یا - کرت
 ہچار ہردی ہر رو یا ہردی دیکہ ہچار یا - انگہ ا
 (گوری گٹاریری مہلا پنلا)

ہو لو رام نستارا - گر پرساد رتن ہر لایٹی ہٹی اگیان
 ہوئی اچیارا - شبہ جو انگہ ۴-۱ - چمن ہر تاقہ
 رہائی - ہوری گرتی ام مت ہائی - انگہ ۷ -

کتنی کت نہ آوی اور - گر پوجہ دیکیا نامین
 در ہور - دکر سکہ ہائی لٹی رضائی - نانکے نیچر کھی
 لون لائی - شبہ جو انگہ ۸-۲

سری راگہ مہلا پنلا - مہین اپنا گر پوجہ دیکیا
 اور نامین ثانی - انگہ ۱ - داہ شبہ نمبر ۲-۱
 آہ مہلا پنلا - گر سوئی سو نا کر جاٹی - دوکر
 متی - پچہ شبہ ہچاٹی - شبہ نمبر ۸-۱۰

The meaning of above is:—

I bow humbly down on the feet of my master who has shewn me the Lord of my soul. On my meditation I find the Lord in me. My soul sings the Hymns of the Lord only and that is only due to my master Sant Ren's kindness that my ignorance has been removed and light of knowledge has been bestowed upon me.

My master Sant Ren favoured me with the

Mantra of Om Sohang. Therefore I am freed of any rebirth. Ank 7..

I am unable to express the meaning of it further and I have ascertained from my master (guide) that the Mantra Om Sohang is the only way to salvation.

Guru Nanak says that every thing happens at the bidding of the Lord and when you realize this, then only you will be able to centre your thoughts in the Lord. Ank 8-4.

Guru Nanak says, I have learnt it from my master Sant Ren to see God within oneself. He is not away from thee. When thou art able to see Him within thyself, thou can see Him outside also Ank 4-1.

I have known the Lord by serving my master Sant Ren and my sorrows have totally disappeared by knowing the true Mantra of Om Sohang. Ank 8-10.

Shri Rag Mahla 1st.

لال گلال گہرا - سچہ رنگہ جڑہاء -

سچہ ملی سنتوکیان ہر جب ایکاہاء

ہائی ری سنت جہان کی ریٹ -

سنت سہا گر ہائی مکت ہدارت دین انگر ۱۲-۴

God's colour is just like deep red and I am dipped in therein. I have therefore obtained all peace of mind and by meditation I see God in all things. I have obtained salvation by going to Mahatmas and accepted Sant Ren as my spiritual guide (Guru). Ank 4-12.

It is necessary to shew here that spiritual guide (Guru) could only be a personal being and not impersonal.

Guru Nanak has stated in Granth Sahib the qualities of the impersonal.

روپ نہ ریکہ نہ رنگہ کچھ ترہ گن تہ پرپ ین
تہ ہجیا ئی نانکا جس ہووی سپرسن -

It means:—

The impersonal has no form no body no colour and is free from all the three Gunas and he shews himself to such a man who gains His favour by the kind guidance of Sat Guru.

It is further expounded by the following Saloka.

ست پرک جن جانیاست گرتسکا نان؟
تسکی سنگہ سکر اوڈری نانکے ہرگن گاو -

Sat Purkh means God

One who knows Him is called Sat Guru. The follower gets his salvation by the company of such a Sat Guru.

NOTE:—

Some persons doubt whether Sant Ren really had expressed that he no longer liked to live in this world after the appearance of Guru Nanak. But it is correct. Because Guru Nanak was an incarnation of Vishnu and Guru Sant Ren was not.

Similarly Sri Ramchandra and Sri Krishna were incarnations of Vishnu but Vishashat and Sanadepan were not, though they were their Gurus. So it is believed by Udasis.

Guru Nanak having heard of the arrival of Baba Sri Chand at Talvandi came there. In Sambat 1572 in the month of Badho Wadi Guru Nanak came to his birth place. His family members and other people were highly pleased to see him. Guru Nanak came to know that Rai Balhar his loving disciple was ill therefore Guru Nanak went to see him. He received him with all honours. After greetings Guru Nanak told him to prepare himself for the next world as he had few days to live in this world. Rai Balhar requested Guru Nanak to remain there till he was alive, therefore Guruji had to stay there.

Guru Sahib expressed his desire to confer his Gadi of Talvandi on Sri Chand and therefore on Badho Sudi 3rd of Sambat 1572 Guruji placed a

cocoanut and five pice before Sri Chand and anointed him with a Tilak of sacred ashes and chandan went round him four times and bowed to him. Guruji had sacred food (Kanah Sahib) distributed and told him that he would be the master of the world thereafter. All present then bowed down to Sri Chand. This ceremony was celebrated with great pomp and joy and many people were also fed.

It was said that Guru Nanak and Gurn Sri Chand both father and son, Guru and disciple were the same light and life. There was no distinction. Guru Nanak was said to be incarnation of Vishnu and Sri Chand that of Shiva belonging to the same Udasi Panth.

Guru Nanak having stayed there for some days took leave of his sister Bibi Nanki and set out again on pilgrimages.

On starting he enjoined all to observe no distinction between him & Sri Chand, Nawab Dowlat Khan Lodhi also learnt with pleasure that Guru Nanak had favoured his son Sri Chand with the Gadi of Talvandi (Nankana).

11. After some days Sri Guru Nanak returned from pilgrimage to Kartarpur and Sri Chaud and Lakhmi Chand were also with him. On 2nd Sudi

On 2nd Sudi of Phagun of Sambat 1575 Sri Chand made Lakhmi Chand his disciple and changed his name to Lakhmidas.

Guru Nanak at the request of Sri Chand conferred the Gadi of Nanakpur on Lakhmi Chand and there a shirt with certain Arabic letters was put on Lakhmi Chand. After the departure of Baba Nanak from this world, that place is called Dera Baba Nanak where the shirt is still in existence.

On 5th Besakh which is equal to Besakh sudi 3rd of Sambat 1598 on Thursday by evening time Sri Lakhmi Chand came to Baba Sri Chand after hunting. Baba Sri Chand snubbed him by saying "It was not the business of Udasi Sadhus to hunt."

At that time Sri Lakhmi Chand was proceeding to Sach Khand with his wife and son Dharam Chand to render account i.e. to give up life when Sri Chand snatched Dharam Chand from the horse and made him his disciple Vide Lakhmi Bilas P. 1112, 13, 614, 707, and 829. Baba Dharam Chand the only son of Lakhmi Chand was born on 8th Badha Wadi Sambat 1580 Vide Lakhmi Bilas P. 1050.

On Sawan Wadi 15th of 1598 Baba Sri Chand made Dharam Chand his disciple and initiated him to Udasi Panth.

On Besakh sudi 3rd of Sambat 1681 Baba Gur Dita was taken as disciple by Guru Sri Chand Vide Udasi Darpan Part 2nd Chapter 1st.

In Sambat 1590 Guru Nanak called Sri Chand and his parents at Kartarpur thereafter Sri Chand remained with Guru Nanak.

In Sambat 1600 Baba Sri Chand visited Tatta in Sindh on pilgrimage and on 10th Wadi of Asu performed Saradh of Guru Nanak. On Manghir sudi 5th of 1602 Baba Dharam Chand was married.

On Akhar sudi 2nd of 1604 Baba Dharam Chand was blessed with a son by name Manik Chand Vide Lakhmi Bilas P. 707.

In 1609 Katak sudi 9th Dharam Chand was blessed with the 2nd son Mahar Chand Vide Lakhmi Bilas P. 707.

In 1611 both brothers Nanik Chand & Mahar Chand's thread ceremony was performed Vide Lakhmi Bilas P. 707.

In 1611 on Asu sudi 10th Baba Sri Chand seated Baba Dharam Chand on Nankana Gadi in the same manner as Guru Nanak had conferred upon him.

In Sambat 1620 on Kartik sudi 15th Baba Dharam Chand made Nanik Chand and Mahar Chand his disciples on the same day.

In 1624 Manik Chand was betrothed and in Sambat 1625 on Mangh sudi 17th he was married.

In Sambat 1679 Mangh sudi 2nd he died. Vide Lakhmi Bilas P. 707.

On 19th Sankrat of Jeth 1625 Mehar Chand was betrothed and in 1626 on Akhar 19th Sankrat he was married. Vide Lakhmi Bilas P. 707.

In 1665 on Jeth sudi 10th Mihar Chand occupied the Nankana Gadi as Dharam Chand had grown very old. By that time Nankana was greatly deserted and therefore he passed much of his time at Dera Baba Nanak.

In 1650 on Besakh sudi 13th Mihar Chand was blessed with 4th son Nidhan Chand.

In 1660 on Jeth sudi 15th Baba Mihar Chand made all his four sons his disciples on one and the same day.

In 1661 on Besakh sudi 5th Nidhan Chand was married.

In 1675 on Katak sudi 5th Baba Dharam Chand expired. In the same year on Mangh Sudi 10th Baba Mihar Chand seated Nidhan Chand on Nankana Gadi.

In 1685 Chet sudi 8th Mihar Chand breathed his last.

In 1667 on Akhar sudi 15th Guru Har Gobind met Baba Dharam Chand and his two sons and also Baba Sri Chand (Vide Guru Bilas 6th kingdom).

In 1671 on Besakh sudi 15th Nidhan Chand got a son by name Lajpat.

In 1682 on Chet sudi 15th Nidhan Chand made Lajpat his disciple.

In Sambat 1725 on Jeth Wadi 7th Nidhan Chand died.

In 1685 on Jeth Wadi 8th Lajpat was married.

In 1688 Chet sudi 9th Nidhan Chand conferred Nankana Gadi on Lajpat his son.

In 1712 Katak sudi 15th Lajpat accepted Hanuman Dass as his disciple who was born on Jeth Wadi 1st of 1702.

In 1735 Katak sudi 15th Gadi was given to Hanuman Dass.

In 1745 on Bhado sudi 7th Lajpat died.

In 1782 Manghir Wadi 7th Hanuman Dass died.

In 1663 on 10th of Asu Dharam Chand conferred the Gadi of Dera Baba Nanak on Manik chand.

In 1675 on 5th Sudi of Bhado Manik Chand conferred the same Gadi on his son.

NOTE:- Lajpat seeing Nankana in deserted

condition went away to Dera Baba Nanak by seating Hanuman Dass at Nankana. Marriages and other ceremonies were always performed at Dera Baba Nanak where their relations resided.

NOTE:— Manik Chand's Gadi was also at Dera Baba Nanak and it continues up to now.

NOTE:— They are Udasis.

NOTE:— The successors to Nankana Gadi after Hanuman Dass can be seen from Udasin Mat Darpan Part 1st Page 138 available at Anar Printing Press Sukkur (Sindh) or Sri Chand Tract Society Sukkur (Sind).

Hanuman Dass was succeeded by his disciple Teku Ram, who was succeeded by Garib Dass and after him came Hari Ram and thereafter Raya Ram who was again succeeded by Gulab Dass.

Raya Ram died on Sambat 1880 and was succeeded by his 6th disciple Gulab Dass on 2nd Sambat Bhado of 1880.

Gulub Dass died on Sunday on 11th Sankrat Asu of Sambat 1919 who was succeeded by Baba Jhanda Dass on 28th Asu Sambat 1919.

He died on 8th Akhar Sankrat Sambat 1939.

After him his disciple Sadhuran succeeded to his Gadi on 1st Sawan Sankrat of Vikram Sambat 1939.

Sadhuram breathed his last on 1st Chet Sankrat of 1962, and was succeeded by his disciple Kishin Das on 25th Chet of the same year.

Kishan das died on 16th Mangh Sankrat of 1971.

In 1971 on 4th Sankrat of Poh Mahant Narain Dass succeeded to the Gadi who continues up to now.

In Bikram Sambat 1681 on 15th sudi Katak Baba Srichand conferred the Gadi of Kartarpur on his disciple Gurdita. That temple continues to be in possession of an Udasin Mahant till today vide Khalsa History. Giani Gian Singh writes that at that place Guru Nanak had left this world. Hindus and Mohamadans had quarrelled among themselves, Hindus claimed that he was their Guru and they would cremate according to their own rites whereas Mahomedans claimed him as their Pir and they got ready to bury the dead body according to their custom. But on removing the sheet they simply found a heap of flowers on the bed and thus the quarrel came to an end and each party took away half of the sheet. Hindus burnt it and made a Samadhi of it and Mohamdans buried it in a tomb.

After sometime they were both flooded by the river, but Sardar Shud Singh of Dodo got a permanent and pucca Samadhi built at Kartarpur

which has descended to Udasi Mahants by their generations.

Srichand seated Baba Gurdita on the Gadi of this place and after staying there for some days he went away to Chamba. Baba Gurdita after some time handed this Gadi to his disciple Balu Hasna and from him it has descended to their disciples (Vide Guru Udasin Mat Darpan P. 210 ch. 1) Vide Lakhmi Bilas P. 705 and Khalsa history P. 501 Re Guru Nanak's coming to Kartarpur.

Baba Srichand having appointed Baba Gurdita as his succesror and leader of Udasin Panth proceeded to Chamba side to Doongri village in sambat 1682 on Panchmi of Poh on Tuesday (vide Lakhmi Bilas P. 500). He arrived on the bank of Iravadi River at night time. The boatman did not bring the boat and expressed that Guru Nanak was said to have crossed the Oceans and that his son had not the power to cross a river. On hearing these taunting words & the boatman Baba Srichand seated himself on a block of stone lying on the bank of the river and that stone floated across the river.

After Chamba nothing was heard of Guru Srichand. Therefore that date was fixed to be the day of his departure from this world. Thus in the

month of Asu Wadi Panchmi is fixed as the anniversary day & is being observed by Udasi Panth.

Sri Guru Nanak appointed Bhai Lahu Udasi to preach but he was not a Guru. All Gurus are Udasis. The Udasis of that time were named as Rajas and they were called Kings in the Punjab.

At Anandpur there is kept a cap of Guru Nanak. It was even worn by Guru Gobind Singh. It is being worshipped still and is taken out for show and homage on Besakhi day. Their disciples call themselves Udasis and not Sikhs. Saint Dadu also knew the tenth Guru as an Udasin and knowing him as such had invited him. These Kings (Gurus) never called themselves as Sikhs but Udasin Gurus.

Giani Gian Singh in his history has mentioned the tenth Guru at many places as Pir and Fakir (Vide his 4th edition P. 2014). Guruji said to Suma not to put Pirs and Fakirs to trial.

Vide P. 1467 Guruji being a Fakir, gave water touched by their feet and preached Updesha of Sat Nam.

At P. 1487 Bhim Chand stated tenth Guru (King) as Pir & Fakir whose door was open to all.

At P. 1581 it is written that it is best for all to bow down to Pir and Fakir, Bhim Chand Bilas-

puri and (Kalohri) Rajas all bowed down and behaved very respectfully and they called tenth Guru as a King and a Yogi.

At P. 1623 Rustamkhan & Mouzamkhan have made mention of tenth Guru as true Pir & Fakir.

At P. 1672-1673 the hill Rajas said the Pirs and Fakirs had done no harm to any body and told the Guru that he was Pir and Fakir and at P. 1768 it is stated since Guru himself was an Udasi many Udasin Sadhus were staying with him.

At P. 1845 it is said that Guru is to succeed to the Gadi of 9th King of Guru Nanak Fakir and at P. 1899 it is stated that the Turks told their sepoy that one Guru Fakir had not been vanquished yet.

At P. 1904 Gurnji had called himself as a Pir, Fakir and Mir and at P. 1959 all men used to speak of the Guru as Pir and Fakir and were afraid of his displeasure.

At P. 1896 Rama called Gurnji as a saint and advised him to be at peace with the ruler.

At P. 2061 it is said since you have murdered Guru Tegbahadur a true Fakir, you will have no happiness.

At P. 2082 a Marahata King knowing the Guru as an Udasin Sadhu paid a visit and kept

Nazarana and bowed down.

At P. 2083 it is mentioned that the ambassador knowing the Guru as a saint fell down at his feet.

At P. 2095 Bahadurshah knew the Guruji as a saint and paid him a visit at Agra and laid 1110 gold Mohars before the Guru & kissed his feet.

At P. 2099 Bahadurshah called tenth Guru as a Pir and Fakir.

At P. 2107 Nawab Khan believing the Guruji as a saint wished to pay homage.

At P. 2109 people commenced to follow the tenth Guru as a Pir and Fakir and were surprised to see his miracles on the banks of the Jamna.

At P. 2110 Mahomed Umar Khan said "This Pir & Fakir is worth worshipping" and at P. 2111 Guruji is referred to as Pir and Fakir to whom all are equally dear.

At P. 2124 Bahadur shah placed gold mohars before the Guruji and bowed down and went away praising him as Pir and Fakir.

At P. 2150 it is said that whenever they met, he respected Guruji as a Pir and begged for his blessing for victory & proceeded to the war field.

At P. 2147 Bandas were also Udasin and were disciples of tenth Guru (King).

Baba Banda was also Udasin and he had sent respects to Guruji through his man and not Fateh (watch word of Sikhs).

At P. 2152 Musamat Gulkhaki believing the tenth (Guru) as a saint prevented her sons from taking any evil steps against him. There is a close connection between Guru's principles and Udasin Panth, but Udasis are not Sikhs so also Sikhs are not Udasis.

Tenth Guru advised King Aurangzeb Vide 28th Sakhi of 100 Sakhis of tenth King Sri Mukh Vak.

At Abchal-Nangar, Gopal Dass an Udasin Sadhu became the keeper of Samadhis on 5th Sudi Katak 1765 since Guruji was himself an Udasin. He was afterwards succeeded by his disciple Harsaran Dass. He remained incharge up to 7th Badho Sudi of Sambat 1827. After him Isardas Udasi was incharge and after him Sikhs came into power there Vide Giani Gian Singh Panth Parkash 2nd edition printed at Amritsar in Vikram Samkat 1946 P. 288 lines 9-19.

Udasis have continued to exist from times immemorial. Vide Granth Sahib Gouri 4-1-7-58 shabid.

Kuram Puran 1st part 2nd Adhiya Shaloks 78-79-80.

Sri Mat Bhagvat tenth Skund 2nd part Adhiyay 60 Shlokas 20 vide commentary by Madho Acharya and Ramayana by Tulsi Dass Uttarakhand Choupai 51.

Baba Gurdita's disciple— Vide Surj Parkash Vol 2 Ras 5 ansoo 37 P. 269 and Udasin Ithas Chap 1st P. 402 to 406.

Sri Baba Gurdita was born in Vikaram Sambat 1670 on Kartik Sudi 15th Monday mid night at Chanda Juli vide Gurbilas by 6th Guru P. 203 Adhyay 8th and 9th P. 219.

Baba Gurdita left this world in 1694 Asu Sudi 10th. The Samadhi was built in Kiratpur Tahsil District Anandpur. It is on a mountain hill. Vide Panth Parkash by Giani Gian Singh P. 104 line 11.

Baba Gurdita went and lived at Kiratpur Vide Gurbilas of 6th Gurn Adhiya 18th Ank 52. Handing over of Gadi is referred to in Udasin Ithas P. 102. Four Doonhans i.e East, West North, and South.

Sri Almast was born at Srinagar (Kashmir) in Vikram Sambat 1610 on Katak Wadi 5th. Balu Hasna was his younger brother. They were both Brahmins by birth. They were both accepted as disciples by Baba Gurdita at Kiratpur in Vika-



Sri 1008 Guru Srichand Udasinji, Guru Arjun Sant
Udasin praying taking Sukhmani.

ਅਰਜਨ ਸਾਹਿਬ ਪ੍ਰਿੰਟਿੰਗ ਪ੍ਰੈਸ ਬੁਕਸ਼.

ram Sambat 1693 Chet Sudi 15th. In Sambat 1694 he passed Divali at Nanak Mata. So that the name of Guru Nanak and Udasis be perpetuated. Baba Gurdita presented five pice and a cocoanut & a "Tilak" to Baba Almast & appointed him as his successor and commissioned him to worship Guru Nanak and by his blessing he would gain victory over Naths, which he eventually did.

In 1631 Jeth Wadi 1st he came to Baba Sri Chand and served him and then he came to Baba Gurdita to serve him.

In Sambat 1661 Kartak Sudi 15th Almast visited Guru Arjun 5th Guru. He was sent by Baba Srichand.

In Sambat 1700 Chet Sudi 11th on Giaris day Baba Almast departed from this world at Nanak Mata and on the same day he presented his Gadi by giving five pice and "Tilak" and a cocoanut and the cap to Makhuchand.

Makhuchand was born at Pilibhit in Sambat 1649 Badho Sudi 14th and in Samkat 1697 Akhar Sudi 8th he became disciple of Baba Almast at Nanak Mata whom he succeeded to his Gadi.

In Samat 1710 Sanwan Sudi 11th Makhuchand died.

In 1680 Poh Wadi 2nd Metharam was born

at Pilibhit and he became disciple in 1705 of Manghir Sudi 10th and came to occupy Makhu-chand's Gadi in Vikaram Sambat 1719 Sanwan Wadi 11th. In 1725 Badho Wadi 1st Metharam died.

In 1706 of Mangh Wadi 4th Gurdas was born at Hyderabad deccan. He became disciple in Sambat 1720 of Sanwan Wadi 5th.

He succeeded to the Gadi of Metharam in Sambat 1725 Badho Wadi 1st. He died in 1778 of Besakh Sudi 15th. He was very learned and well versed in political matters.

NOTE:— The succession to Gadi was acknowledged by presentation of five pice, cocoanut, cap, and a "Tilak" on forehead accompanied with bowing down.

NOTE:— Sri Almast's second disciple was Baba Natharam. He built his temple at Dacca in Ber gal in Sambat 1700.

NOTE:— Baba Sri Chand seated Baba Gurdita at Kartarpur Dera Baba Nanak temple of Mahant Mangaldas in Dist: Gurdaspur. Baba Gurdita stayed there for a short period and seated there his disciple Balu Hasna.

In Sambat 1596 on Asu Wadi 9th Guru Nanak embraced Srichand and favoured him with

Kartarpur and Nankana Gadis and placed five pice and a cocoanut and bowed down to him. On which Sri Chand protested by saying that he was his father and master. Guruji said:— "There is the same Atma (soul) in you and there is no difference between you and me".

In Sambat 1681 Katak Sudi 15th Baba Sri Chand gave Kartarpur Gadi to Gurdita in the same manner and prepared to go to Chamba.

In Sambat 1694 Chet sudi 9th Baba Gurdita gave the same to Balu Hasna & went to Kiratpur.

NOTE:— Even now succession to Gadi is made by placing five pice, cocoanut etc.

NOTE:— Baba Haridas built a big temple. He had three disciples by name Bavas Thakur Dass, Ganga Dass and Bhagwan Dass.

2. Balu Hasna was born at Srinagar (Kashmir) in Sambat 1621 Manghir sudi 10th. He was a Brahmin by birth and a younger brother of Almast. He came to serve Baba Sri Chand in Sambat 1650 and then he lived with Baba Gurdita who took him as his disciple in Sambat 1693 Akhar Sudi 15th.

In 1694 Chet sudi 9th Baba Gurdita appointed Balu Hasna on the Gadi of Kartarpur in the usual manner and proceeded to Kiratpur.

In Sambat 1698 Katak sudi 15th Balu Hasna appointed his disciple Lall Dass on his Gadi and proceeded to Peshawar Punja Sahib.

In those times, Udasin Sadhus were in possession of both the places. He then went to Amritsar and Hardwar and settled himself at Dheradun. He died at Dheradun in Sambat 1717 Manghir Sudi 11th. His Samadhi exists at Dheradun Vide Udasin Ithas P. 136 Chap. 1.

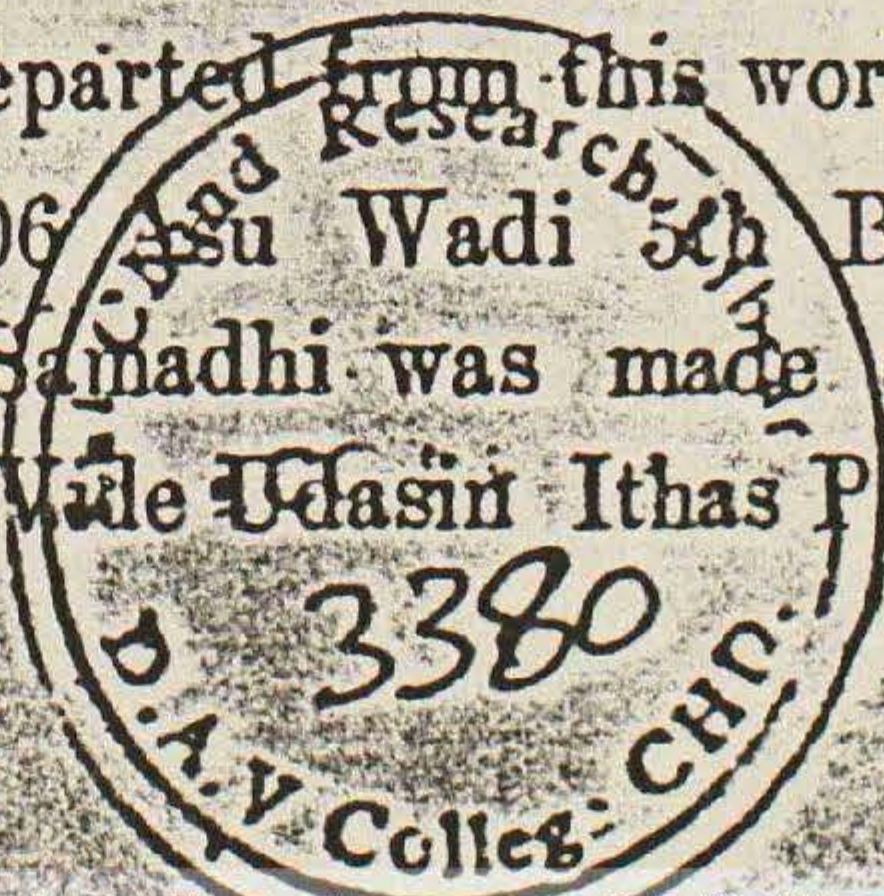
3. Baba Goind Sahib was born at Srinagar (Kashmir) in Sambat 1626 on Asu Wadi 5th. He was elder brother of Phul Sahib and became disciple at Goind Wal.

In Sambat 1655 Phag he came to Baba Sri Chand and then remained to serve Baba Gurdita also.

In Sambat 1693 on Sanwan Sudi 15th he became disciple to Baba Gurdita who on coming to Kiratpur brought him there with himself.

In Sambat 1694 on Asu Sudi 8th Baba Gurdita favoured Baba Goind Sahib with his Gadi of Kiratpur in the usual manner and on Sudi 10th of the same month he departed from this world.

In Sambat 1706 Asu Wadi 5th Baba Goind Sahib died. His Samadhi was made at Phillore Dist: Jullandar (Vide Udasin Ithas P 14 Chap.



1st). On the day previous he appointed Baba Kamalnen as his successor by observing usual ceremonies.

Baba Kamalnen was born at Goind Wal in Sambat 1664 on Manghir Wadi 6th and he died in 1711 of Sanwan Wadi 8th.

He was succeeded by Chintamani Sahib who was born at Hushiarpur in Sambat 1675 of Mangh Wadi 8th.

In Sambat 1721 of Phag Wadi 4th Chintamani died and was succeeded on the same day by Baba Nandlal Sohna who was born at Dhamdhan Pind in Sambat 1678 of Phag Wadi 13th. Vide Udasin Ithas P. 28 Chapter 1st regarding his death.

In Sambat 1700 on Bado Sudi 9th he was blessed with a son Minha Sahib Vide Udasin Ithas P. 13 Chapter 1st regarding his being taken as disciple.

Baba Nandlal installed Minha Sahib on the Gadi by placing five pice and a cocoanut before him and putting on Seli cap on his head and by giving a Tilak on his forehead in Vikram Sambat 1732 on Manghir sudi 4th and departed from this world the next day (vide Udasin Ithas P. 28 Chapter 1st).

Baba Minha Sahib left this world on Katik 15th of Sambat 1771. His Samadhi is referred to in Udasi Ithas P. 29 Chapter 1st.

NOTE:— In 1740 Jeth sudi 9th Minha Sahib after installing his disciple Mal Sahib started out preaching, After sometime, he came to Patiala called Chatta's Makan.

There also he placed his another disciple Lakhmir Sahib and himself started preaching. Then he came to Barisan District Lahore where he spent his last days. His Samadhi was made there.

4. Phul Sahib was born in Srinagar (Kashmir) and was a Khatri by caste. He was younger brother of Goind Sahib. He was born in Sambat 1630 Phag Wadi 8th and came to Baba Sri Chand in Sambat 1661.

He subsequently was serving Baba Gurdita, and was taken as a disciple in Sambat 1693 of Mangh sudi 5th. Both he and Goind Sahib accompanied Baba Gurdita from Kartarpur to Kiratpur.

In Sambat 1694 on Asu sudi 9th he was installed on the Gadi at Bahadurpur District Hushiarpur by Baba Gurdita. He stayed there for some period and then went out on pilgrimage from where he returned in 1707. In Sambat 1720 on Akhar Wadi 5th he

departed from this world. His Samadhi was built at Bahadurpur near Hushiarpur.

He appointed his disciple Charan Shah to succeed him in the usual manner on the previous day.

Charan Shah was born at Jullander in Sambat 1677 on Bado Wadi 7th. He was taken as a disciple in Sambat 1712.

He met his Guru (master) in 1702 on pilgrimages and continued to stay with him.

In Sambat 1727 Kartik sudi 10th he left this world after appointing his disciple Uttar Adhkari in the usual manner.

Six Gifts.

Bhagat Bhagwan was a disciple of Dharam Chand and was also a follower of Baba Sri Chand (Vide Guru Nanak Bansabali Gahir gambhir P. 185 and Panth Parkash P. 890).

In Sambat 1592 on Badho sudi 14th Bhagat Bhagawan was accepted as a disciple by Baba Dharam Chand. Baba Sri Chand ordered him to receive Mantra from his disciple Dharam Chand who would be reckoned as his Guru. On receiving these orders he went to Baba Dharam Chand at Dera Sahib.

Sri Dharam Chand also got such orders from

Baba Sri Chand to accept Bhagat Bhagwan as his disciple & therefore he was duly taken as a disciple (it is written in Lakhmi Bilas).

Sri Chand in Sambat 1601 on Katak sudi 15th made Bhagat Bhagwan as his believer and seated him on Gadi at Tatta (Sindh). In that temple Udasi Mahants of his descent are existing up to now. Daily a fire is kindled there in honour of Sri :Chand. All Udasis go to visit that place. There are to be seen tongs etc of the disciples of Bhagat Bhagawan.

Bhagat Bhagawan left this world in Sambat 1642 on Asu Wadi 13th at 5 A. M. His Samadhi was built at Tatta near to Sri Chand temple.

Bhagat Bhagwan was born at Budh Gaya in Sambat 1556 on Manghir Wadi 4th. He was a Brahmin by birth.

Bhagat Bhagwan had four fellows. His first four disciples had no successors. He had three hundred sixty disciples. Teka Ram was the head. He had his successors.

2. Jitmal was a disciple of Baba Prithi Chand Sodi. He had blessings of tenth Guru.

NOTE:— Jitmal and Ajitmal is one and the same name (Vide Gatha Gahir Ghambir Guru Nanak Bansabali P. 189).

Jitmal's great Gadi is at Fatehpur (Vide Panth Parkash P. 893).

Baba Prithi Chand appointed Sangat Dass and Ajitmal as his disciples in 1639 and 1660 respectively.

Tenth Guru made Ajitmal as his believer and follower in 1732. Ajitmal was born in 1652 at Fatehpur (Punjab) and died in 1744 on Phagun Wadi 1st.

NOTE:- Ajitmal is grand son of Bhai Sam (Vide Khalsa history P. 1692-1694).

3. Suthra Sahib was born at Bahrapur in the house of Nanda Khatri in Sambat 1683 on Bado Sudi 7th.

He became disciple of Baba Natha Sahib in Sambat 1716 (descendent of Almast).

In 1717 Suthra Sahib became follower of Guru Har Rai Sahib and in 1738 on Shivaratri day he left this world.

NOTE:- Suthra Sahib was very learned and showed many miracles. His Gadis are at Sialkote and Lahore (Guru Nanak Bansavali P. 191 and Panth Prakash 898).

4. Minha Sahib was disciple of Nandlal Sohna and Follower of Guru Teg Bahadur (des-

cendent of Goind Sahib) Vide Guru Nanak Bansabali P. 188.

NOTE:— Minha Sahib was both son and disciple of Nandlal Sohna. They were both born at Dhamdan Pind (Panth Parkash P. 893-894. Guru Tirath Sangrah P. 84 Suraj Parkash Ras 11 Ansun 42 Ank 3.

In Vikram Sambat 1720 on Diwali day Minha Sahib became disciple of Nandlal Sohna. (Vide Udasin Ithas P. 30 Chap. 1). Minha Sahib became pupil of Guru Teg Bahadur at Damdhan Pind in 1772 and he used to stay with the 9th Guru, who was pleased to make a gift to him of a trumpet, yellow flag, cap, shirt etc and conferred upon him and his followers a title of Sri Mahant (Vide Khalsa History P. 1246-1261-1263. Gur Tirth Sangirah P. 84 Suraj Parkash Ras 11 Ansu 42. In Sambat 1736 on Vesakhi day the tenth Guru blessed Minha Sahib and told him that his descendants would be worthy Mahants and favoured him with the gifts of a turban, yellow flag, Granth Sahib trumpet etc. (Vide Gatha Gahir Gambir Guru Nanak Bansavali P. 188 Panth. Parkash P. 874.).

NOTE:— Sadhus of Minha Sahib and those of Nandlal are not a distinct and separate class.

Minha Sahib had also a second disciple by name Lakhmir at Patiala. His temple is well known by the name of Baba Magniram. At Lucknow also the temple of Baba Gur Narain is well known.

5. Bakhitmalji— he became disciple of Guru Har Rai in Sambat 1712 Katak Wadi 7th and also a follower of tenth Guru in 1758. Vide Gatha Ghar Gambir Guru Nanak Bessavali P. 188-189. Panth Parkash 893. Udasin Ithas 144-145 chap 1.

He was born in Sambat 1691 and died in Sambat 1781 and his birth place was Malva Daroli Dist: Ferozpur (Vide Khalsa History P. 1692-94.

6. Sangat Sahib was also born at Malva Daroli Distric Ferozpur in Sambat 1697 Akhar sudi 15th.

In 1713 Sri Sangat Sahib called "True beard" came to Guru Har Rai and became his disciple in 1715. He was favoured by the Guru with a shirt, cap, half turban, trumpet & flag and sent him to Chuhni Distt: Lahore (Vide Khalsa History P. 1181 Lines -219-20-21 and Udasin Ithas P. 120-191 Chap. 1) and also named him Pheru Sahib "True Beard" and commissioned him to increase the number of followers and Sikhs (Vide Khalsa History P. 1693).

In Sambat 1758 Sangat Sahib became a

follower of the tenth Guru & in 1778, Sanwan sudi 5th he departed from this world. His disciples were Udasin named Bindraban, Charandas, Khane Shah das, Chookhadas (Khalsa History P. 1694 Lines 12-14).

NOTE:— There was also a custom to give five pice, cocoanut. cap, and Tilak at the time of making a gift.

up i.e small gift.

1. Sodhi Dhir Sahib was born at Kartarpur in Sambat 1683 on Mangh Sankrat 13th on Saturday (vide Gurbilas 6th Guru Adhya 17 Ank 49-50).

In Sambat 1694 he became disciple of Baba Gurdita at Kiratpur and was sent to occupy the Gadi at Kartarpur on the same day by a gift of five pice, cocoanut, cap and a Tilak. In Sambat 1773 Dhirmal departed from this world.

NOTE:— These were the six disciples of Baba Gurdita.

2. Sri Manik Chand and Sri Miharchand were both the disciples of Baba Dharam Chand (Vide Udasin Ithas P. 387 Chap 1st) Baba Sri Chand blessed Manik Chand and Mihar Chand in Sambat 1664 telling them that their descendents will be worshipped and respected in the world: therefore people respect the Bedis.

3. Niranjan Rai Hindaldas became disciple of Guru Amardas in Sambat 1612 and was favoured with a Guli (Vide Udasin Ithas P. 107 Chap 1 and in Sambat 1633 he became follower of Guru Ram Dass who blessed him by saying that he would have many followers (vide Tirth Sangrah P. 224.).

NOTE:— Hindal Dass was a resident of Jandala. He was born and dead there.

NOTE:— Bidhi Chand was desciple of Hindal Dass his son and disciple was Devi Dass. Their branch is continuing. Their followers do marry.

NOTE:— Hindal Dass was follower of Guru Arjan (Vide Panth Prakash P. 903)

NOTE:— Sat Kartari (follower of Guru Ram Dass). Hindal Dass was di ciple of fourth Guru who lived at Jindali village (Gatha Ghar Gambir Guru Nanak Bansavali P. 185-186).

4. Diwana Sahib became disciple of Nirvan Maharwan Sodi in Sambat 1660 Katak sudi 5th. At that time he was 24 years old. Miharwan Sahib was son and disciple of Prithi Chand Sodi.

Prithi Chand was son and disciple of Fourth Guru, Guru Ram Dass. Prithi Chand was born at Goindwal in Sambat 1605 on Asu 7th Sankrat.

He became disciple of his father Guru Ram Dass in Sambat 1632. Prithi Chand got a son

Miharwan Sahib in Sambat 1644 and took him as his disciple in 1658.

In Sambat 1663 on Baisakh 21st Prithi chand was succeeded by his disciple when he died. (Gurbilas 6th kingdom Adhya 6 Ank 95-96 P. 125 Tirth Sangrah P. 179 Line 19).

NOTE:— Baba Miharwan Sahib accepted Diwana Sahib as his disciple and blessed him by saying that his descent would be long. (Vide Gahir Gambir Guru Nanak Bansavali P. 189-190 Panth Prakash P. 894-895).

In Vikram Sambat 1662 Prithi Chand Sodi accepted Diwana Sahib as his believer.

NOTE:— There was a descendent of Diwana Sahib named Ram Dass. His descendents call themselves Diwana Ramdasi. They are located at Patiala. (Vide Panth Prakaah 895).

NOTE:— There are many Udasis in the Punjab who are Sadhus of Diwana Sahib.

5. Ghania Sahib's geneology is called Adan Shahi Sadhus. He was taken as a disciple by Guru Teg Bahadur in Sambat 1725. (Vide Tirth Sangrah P. 226. Suriy Prakash Ritu 6 Ansu i8 Vol. 5).

In Sambat 1761 he became a believer of the 10th Guru.

In 1707 he was born at Montagomery and died in 1789. He too was blessed by 10th Guru that he would have his descendents. (Panth Prakash P. 899 to 901).

Shewadas (Shewa Panthi) was a disciple of Guru Teg Bahadur. He became a disciple of Guru Teg Bahadur in 1726 and a believer of 10th Guru in 1761 (Vide Khalsa History P. 1890).

He too was blessed by the 10th Guru that he would have his own followers. (Panth Prakash P. 893-900-901). He was born at Shahiwal in 1701 and died in 1786.

6. Ramdas alias Baba Budha blessed his son Chella that he would have many followers and he blessed Gurdita II that he would have a separate stock of Udasin Sadhus called Nadivans Sadhus who started after Gurditaji Ramkoer (Vide Gahir Gambhir Nanak Bansavali P. 186-187 Panth Prakash P. 893.

NOTE:- Baba Budha was born at Ramdas Gram in Distt: Gurdaspur in 1584 of Jeth Wadi 5th.

In 1688 he left this world and his Samadhi was also built there. (Tirith Sangrah P. 221-222 Vide Udasin Ithas P. 10 Chap 1st regarding his being disciple).

NOTE:- Baba Budha's son was Bhana Sahib who had Sarvan as his son who again had a son by name Bhag whose son was named as Jalan who had a son by name Jhanda.

Jhanda had his son Gurditaji whose son was Ramkoer and after him started Nadvians Sadhus. They exist till now who wear yellow clothings and caps. (this is 2nd Gurdita).

7. Jagiasi Udasis disciples of Guru Harkishen).

1st. Sri Nirvan Sahib 2nd Jagiasiram Sahib became Udasi Sadhus. (Vide Udasin Ithas P. 128 Chap 1st regarding their being taken as disciples).

Guruji blessed him that he would have a stock of his descent,

NOTE:- Sadhus of Jagiasiram are called after him. He was born at Amritsar and he accepted his Guru at the age of 30 years and became an Udasi.

8. Baba Thandas disciple of Baba Dayaram. (Geneology of Baba Almast).

Thandas Kote is near to Rawalpindi and he was blessed by Dayaram Sahib that he would have many descendents and they would be very learned Pandits (Vide Gahir Gambir Nanak Bansavali P. 193). Branches that have started from 6 Bakhshis and 4 Dhoonas are called Awantar Bakhshish.

9. Gangu Shahi was taken as a disciple by Guru Amardas in Sambat 1620 Besakh Sudi 5th and blessed with a Gadi. He became believer of Guru Arjun in Sambat 1645 (Panth Prakash P. 903. Tirth Sangrah P. 222, 223). He was born in 1587 and died in 1650.

10. Satkartari Sadhu was taken as a disciple in Sambat 1650 Besakh Wadi 5th by 5th Guru Arjan and favoured him to take followers after him. He was born of a Khatri in 1580 on Mangh Wadi 1st & his name was Sangtia. Guru Arjan on taking him as his disciple called him Sangat Dass (Panth Prakash 901-903).

NOTE:- He lived a long life of 130 years and used to live in one house. He was gifted with a cap by Guru Arjan. He used to pray always the Mantra of Satkartar. His followers were therefore called Satkartaries. They were all at Hargobindpur. Sangat Dass's son was Hazaridas whose son was Harlaldas Mahant. His son and disciple was Hardas. There are many Sadhu followers of his. They wear red coloured clothings. Sangatdas died in Sambat 1710.

11. Bhai Bahla was a disciple of Guru Arjan who blessed him that he would have many followers whom he would give "Pahal" (Panth Prakash P. 914 Lines 1 to 16).

12. Dakhnirai Sodi was disciple of Niranjan-Rai (Sodis belong to Prithivans stock).

NOTE:— Bava Niranjanrai took Dakhnirai Sodi as his disciple and blessed his diseiple that he will have his decendents (Gahir Gambir Guru Nanak Bansavali P. 192, Panth Prakash P. 893).

13. Ram Rai Sadhu is from the stock of Balu Hasna. Ram Rai blessed his desciple that his followers will flourish & would be called after him. (Panth Prakash P. 895). In Sambat 1738 Guru Ramrai of the stock of Balu Hasna called his disciples by the name of Ramrai and thereafter they are so called.

14. Ram Rai was born at Kiratpur in Sambat 1703 Mangh Sudi 5th. (Tirith Sangrah P. 185) and he died in 1742 Badho Sudi 8th (Khalsa History P. 1532-1533. Giani Giansing Panth Prakash P. 895). His disciples are called Ram Rai. They were at first called Balu Hasna. (Udasin Ithas P. 25 Chap 1st).

15. Similarly at Nurangabad Virdas Udasi was blessed by his Guru that he will form a stock of descent and therefore his followers call themselves as Virdasi Udasi (Gahir Gambir Guru Nanak Bansavali P. 193).

16. Similarly Mohardas Udasi was blessed by

his Guru that he would have a large following and they are called after him Mohārdasi Udasis. (Gahir Gambir Guru Nanak Bansavali P. 193).

17. Bhai Muloji.—He was desciple of Guru Gobind sing. He too had a fairly good number of followers. His great disciple was Gangaram Brahmin. He was a powerful man. (Panth Prakash P. 914-915).

18. Gulabdasi Sadhus. They were followers of Baba Gulabdas who was born on Manghir Sudi 5th Sambat 1866 at Giram Ratun near Taran Taran. His mother's name Mata Deru & father's name was Hamiro. He was disciple of Baba Brahamdas in the line of Baba Sangat Sahib True beard. There is a temple of Gulabdas at Chhati-gram. They wear clothes of brown colour. He died on Bado Sudi 12th Bikram Sambat 1930. (Panth Prakash P. 905-910).

19. Hiradasi Sadhus. They are followers of Baba Hardas born in Sambat 1867 at Sarsang village District Lahore. He died in Sambat 1936. He became disciple to Baba Sharandas and descendent to Balu Hasna. They either wear yellow coloured or pure white clothes. (Panth Prakash P. 910-912).

20. Ghar Gambir Mat-Parkashak Mahant

Vishindas is in the line of descent of Balu Hasna's Dhuni.

NOTE:- Udasis are not Masands nor Masands are Udasis.

Udasis Panchayet Committee.

Baba Pritamdas formed an association of all the Udasis so that there should be union amongst them. It included 4 Dhunas and six Bakhshishs and that association was called Sanyasi Beragi Akhara.

NOTE:- Sri Almastji, Sri Balu Hasnaji, Sri Goind Sahibji and Sri Phul Sahib are Dhunas. These five Mahants together are called five Gods and is a big and old Akhara of Udasis.

1. Baba Gurdita's elder fellow companion was Baba Dharam Chand whose disciple was Bhagat Bhagwan. Bhagat Bhagwan therefore contains all Bedi Sadhus of the family of Dharam Chand. All bedi Sadhu Udasis were entered in the list of Bhagat Bhagwan disciple of Dharam Chand and believer of Baba Srichand. Bhagat Bhagwan is reckoned as a great Bakhshish.

2. Ajitmal comes in the line of Almastji therefore he is enlisted in Dhuni. Suthras being also in the same line are also enlisted in Dhuni. Dakhnirai being also in the line of Almast was

entered in the list of Dhuni. Thamandas (Thandas) was similarly entered in the list of Dhuni.

3. Bakhitmal is in the line of Balu Hasna and he is also entered in Dhuni. Hiradasi Sadhus are entered in the line of Balu Hasna.

NOTE:— Hiradasi commenced from Hiradas who was disciple of Sharandas follower of Balu Hasna.

Hiradas was born in Sambat 1867 & became disciple of Sharandas in Vikram Sambat 1877 and therefore enlisted under Balu Hasna (Vide Panth Prakash P. 910).

4. Minha Sahib is in the line of Goind Sahib and therefore he is contained in Dhuni.

5. Decendents of Baba Budha were entered in Granth Sahib.

6. The descendents of Baba Sangat Sahib, True Beard were entered in the line of Baba Gurdi Sodhi. Baba Sangat Sahib True Beard was a disciple of Guru Harrai and Guru Harrai was both son and disciple of Baba Gurdita. Therefore Baba Sangat Sahib comes in the line of Baba Gurdita Sodhi.

NOTE:— Gulabdas Sadhus are followers of Baba Gulabdas who was disciple of Baba Brahamdas. Baba Brahamdas was a follower of Sangat Sahib True Beard. In Sambat 1912 a new line of Gulabdas

commenced (Panth Prakash P. 905 2nd Ed).

NOTE:— Since Gurdita Sodhi had offspring therefore they became Udasi Sadhus from Udasi Sants and they are mentioned below.

1. Nirban Jagiasi Sahib disciple of Guru Harkishin Sahib. Guru Harkishin son and disciple of Guru Harrai. Guru Harrai son and disciple of Gurdita and these Jagiasis were entered in the line of Gurdita Sodhi.

2. Diwana Sahib was a disciple of Nirban Maharwan Sahib who was son and disciple of Baba Prithichand. These Udasis were entered in the stock of Baba Gurdita Sodhi.

3. Adanshahi and Shewa Panthi were both disciples of Guru Teg Bahadur and both these sects were entered under the stock of Gurdita Sodhi.

4. Satkartaris started from Guru Ramdas and some from Guru Arjan. They were also entered in the line of Baba Gurdita. Similarly Bhai Bahala started from Guru Arjan. Bhai Mulo was started by the tenth Guru. All these miscellaneous Udasis were entered in the list of Baba Gurdita.

NOTE:— Baba Gurdita was therefore the principal head of the Sadhus and Sodhis and thus the blessings of Guru Srichand came out to be true that he would be the head of both the worlds.

NOTE:- All Udasi Sects were entered in the above said committee.

NOTE:— Sadhus from the line of Sri Sangat Sahib have become the Mahants of the new Akhara. The fifth was Guru Granth Sahib. These five Mahants combined are called five Gods of new Akhara of Udasis. All Udasi Sadhus have great reverence for Granth Sahib and therefore Granth Sahib has been added as the head Mahant. The Sanatani Hindus respect it as a Ved and so they preach at all times and places.

Names of disciples of Nirban Santren Udasi.

1. Sesram became his disciple on Sawan Sudi 5th of Vikram Sambat 1513. He was born at Ajodhia in Sambat 1488 on Vesakh Wadi 13th and died at Kashi (Benares) in 1572 on Phagun Wadi 14th.

2. Varan Ramji became his dieciple in 1522 on Asu Wadi 2nd. He was born at Delhi in 1485 on Katak Sudi 9th and he left this world at Kashi (Benares) in 1575 Sawan Sudi 15th while practising Yoga. (For further details of the above 2 disciples Vide Guru Udasin Mat Darpan P. 258 and 259 Chap1st).

3. Sri Guru Nanak — For details see Guru

Udasin Mat Darpan 1st Chap Adhya 3rd Chap 2nd P. 22-23 to 27-30 to 32.

4. Sukh Dev Muni became his disciple in Sambat 1537 Badho sudi 5th. He was born at Nepal in Sambat 1502 on Mangh sudi 7th and died at Badri Narain in 1589 on Akhar sudi 15th.

5. Dina Nathji became his disciple on Chet sudi 9th of Sambat 1542. He was born at Jhelum in Sambat 1520 on Poh Wadi 9th. He had a town planned after his name Dina Nagar in Gurdaspur District and settled there and died in Sambat 1620 on Mangh sudi 11th. He lived a long life of one hundred years as once expressed by Guru Nanak (Vide Guru Udasin Mat Darpan Chap 1st P. 250-260).

6-7. Hariaram & Bhiriaram:—Their details are mentioned in Gur Udasin Mat Darpan Chap 2nd P. 26 to 28.

Names of the disciples of Sri Guru Nanak Udasin.

1. Sri Chand. Sri Guru Nanak was pleased to favour upon Sri Chand the principal Gadi of his own birth place. That birth place Nankana Sahib is a well known place. Sri Chand transferred that Gadi to his disciple Dharam Chand, and it has descended from one successor to the other

and the present occupant Mahant Narain Dass Udasi is now living. (Vide Gur Udasin Mat Darpan Chap 1st P. 137 to 142.

About Baba Sri Chand see Gur Udasin Mat Darpan Chap 1st P. 10 Line 16. P. 90-95 Adhya 3rd P. 256, 318, 319, 373, to 414, 458, 459, 495, 500, 502, 505, Matra 521, 522, 538. Chap 2nd P. 3-4 5-21-22-23-36-37-38.

NOTE:— Baba Sri Chand became disciple of Guru Nanak Udasin at Sultanpur.

شاوے۔ جو تہی کے تہی پریر سون تاکے کیا پروان
مالہا قیرو سرن کر وای باہی کا گیان۔

It means – Baba Nanak instructed me by cutting off the tuft of hair by love and he made me famous by giving me “Tilak” and further asked me to turn on the string of beads and pray on.

2-3. Bhumanand and Gian Prakash were both disciples of Guru Nanak.

4. Lakhmidas was Guru Nanak's son and disciple and was a believer (Sadik) of Baba Sri Chand. Dharam Chand was son of Lakhmichand and disciple of Guru Srichand. For this reason the descendents of Dharam Chand, Bedi Guru Potas up to now trace their history and put on

“Seli” cap. Vide Guru Udasin Mat Darpan Chap 1st P. 10 Line 17 and P. 90-319-320-375 385-386-458.

5. Bala Ram — For details see Udasin Mat Darpan Chap 1st P. 10-240-242-249-255-297-298 539-540-545.

6. Ajitanand— For details see Udasin Mat Darpan Chap 1st P. 10-545 Chap 2nd P. 32 & 33.

7. Sangatdas — He was born at Sultanpur in Vikram Sambat 1571 on Vesakh sudi 7th. In 1583 on Phag sudi 15th on Holi day he was accepted as a disciple by Guru Nanak at Achalvatali. His tuft of hair ($2\frac{1}{2}$) were cut & he took water touched by the Holi feet of the master and Mantra of Satnam was given to him. On Chet Wadi 5th Guruji placed five pice, cocoanut before him, gave him a “Tilak” of ashes and placed him on the Gadi of Sultanpur.

In Sambat 1596 on Asu Wadi 8th he became believer of Baba Srichand and in 1651 of Akhar sudi 15th he died at Sultanpur. He was succeeded by his disciple Nihaldas (Vide Nanak Prakash Chap 2nd Adhya 40).

8. Baba Budha Sahib:—For details see Guru Udasin Mat Darpan Chap 1st P. 10, 133, 307, 308, 545, Chap 2nd P. 16 and 17.

9. Angad Sahib — For details see Guru Udasin Mat Darpan Chap 1st P. 10, 104, 105, 311, 318, 319, 539, Chap 2nd P. 21, 32 and 35.

10. Kouldas alias Kamaliya fell into the company of Guru Nanak at Kartarpur in Sambat 1590. In 1592 on Chet sudi 15th he became a disciple and was initiated into Udasin Panth.

He remained till last in the service of his master Guru Nanak.

After the departure of Sri Guru Nanak from this world Kouldas remained to serve Baba Srichand. In Sambat 1597 on Kartak sudi 15th Srichand appointed him Mahant of Juwalamukhi temple by placing five pice and a cocoanut before him.

Kamalya was born at Pakha Gram in Sambat 1572 on Akhar sudi 5th and he died in Sambat 1605 on Vesakh sudi 7th.

There is no successor to his Gadi at present. Some Udasin ought to go there and settle in that temple. (This Kamalya was different from the one who used to serve Guru Srichand. He became a disciple of Gurdita and was called Almast) Re: Kamaldas Vide Guru Udasin Mat Darpan Chap 1st. P. 308-309.

Names of disciples of Guru Srichand Udasin.

1. Dharam Chand — For details Vide Guru Udasin Mat Darpan Chap 1st P. 90, 93, 96, 102, 103, 386, 387, 388, 389, 401, 402, 521, 522, 531, Chap 2nd P. 21, 55 and 56.

2. Gurdita — For details Vide Guru Udasin Mat Darpan Chap 1st P. 11, 13, 14, 23, 28, 90, 116, 117, 404, 406, 411, 413, 517, 531, 532, 533, Chap 2nd P. 39, 40, 42, 50 and 51.

Q. Which of the many disciples should be installed to the Gadi of a Mahant.

A The ancient usage and custom is that the preceptor the head of the institution selects among the affiliated disciples, him, whom he deems most competent and educated. He treats his fellow disciples with proper regard.

NOTE:— If all the disciples are equally worthy, the senior Chela is given preference or the Mahant nominates a competent Chela as his successor in his life time to avoid disputes, and after his death the disciple so chosen is installed in the Gadi.

2. It is also customary that in the absence of any nomination by the deceased Mahant, the bretheren of the order meet together and instal the most competent Chela on the vacant Gadi.

3. If any Mahant renounces the Udasi Panth it is incumbent on the brotheren of the order to meet and deprive him of all the properties of the institution and make them over to his Chella or grand Chela of the Udasin order.

4. If the Mahant of any institution is not married, he should not allow his Cela to marry. Customs of the institution should be maintained. It is necessary that the education should be imparted to disciples. Without education they will not know the history of the Udasin Panth nor will they be able to manage the institutions when they are promoted to the Gadi. It is therefore necessary that the disciples should be sent to some educational institution or college.

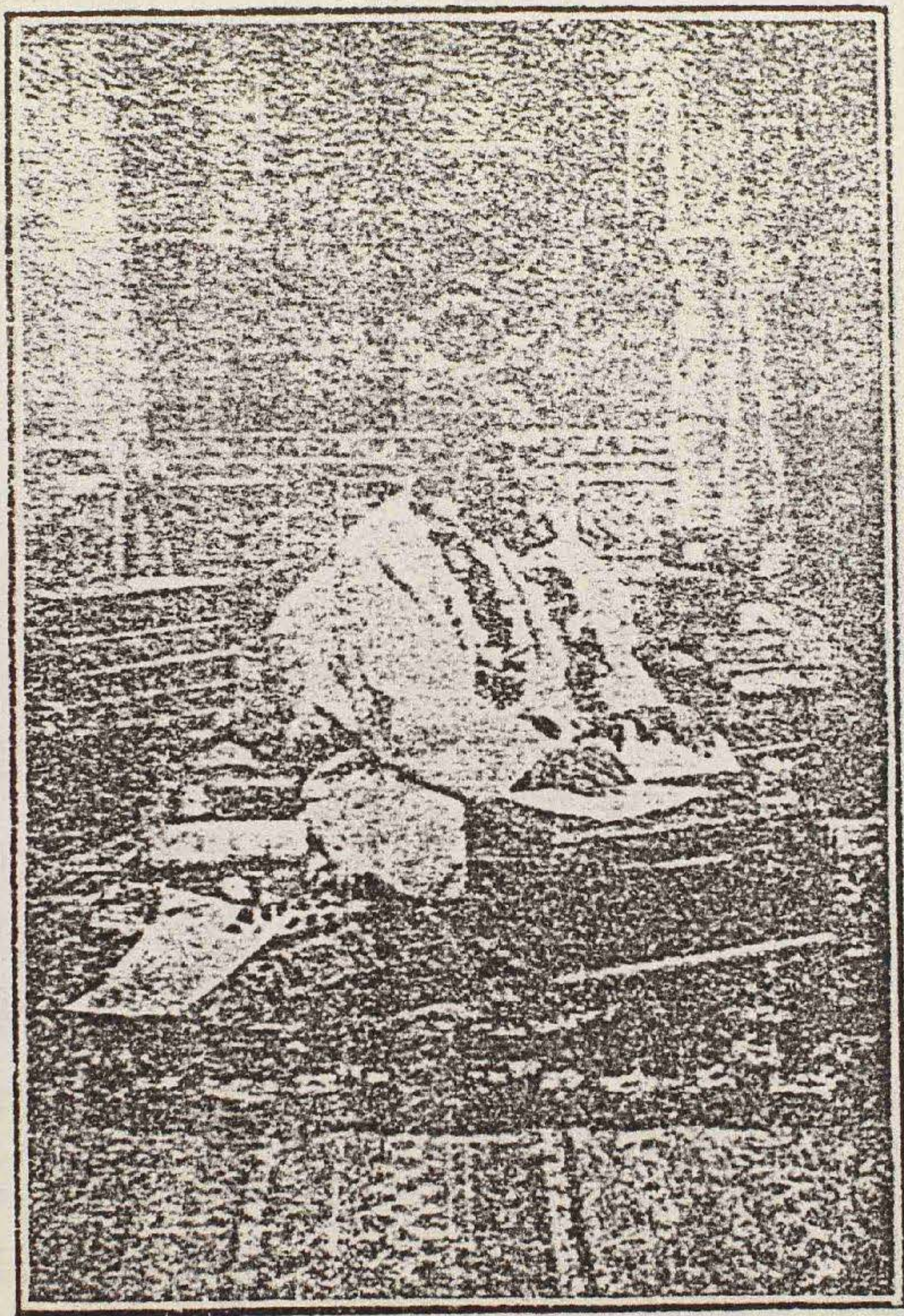
5. Mahants of certain institutions taken to married life, should also educate their sons, make them disciples, and instal them on the Gadi. But if any such Mahant dies without issue some one nearest to the deceased Guru is entitled to the Gadi. If the deceased mahant has left a widow, she should be made to live in some other place out of the institution but a reasonable amount should be given to her from the income of the institution for her maintenance. In no case can a woman succeed to the Gadi. In the absence of a son, a disciple

can succeed to the Gadi provided he is nominated by the Guru.

6. Mahants and heads of institutions should be educated and well-versed in preaching and lecturing otherwise they will not be respected and they should not remain idle.

7. If any Mahant of any institution is dead without any chela the brotheren of the order appoint a disciple by carrying out the following ceremonies. In the meeting of Udasi brotheren the corner of the Gadi are washed, Pahal is made of it and is given to the candidate. Scissors are touched to the Gadi and with those scissors the candidate's tuft of hair is cut by the grand Guru or Guru's uncle. In the absence of any, one of the brotheren is authorised by the meeting to perform the ceremony of cutting the hair and thereafter the man so appointed is called the disciple of the deceased mahant to whose Gadi he is installed.

If any mahant is already dead without having any disciple the Udasi brotheren wish to appoint a disciple for him and the candidate does not agree to become disciple to the late occupant but to some predecessor of him, the deceased Guru's photo or "Chakrees" i.e. wooden shoes



Present Gadidhar Sri 108
Swami Harnamdasji Udasin
of Sadhbela Tirth.

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are placed and the candidate is made disciple before them. In absence of these things feet of the stand of Granth Sahib or Samadhi are washed and Pahal made of it and given to the candidate. The candidate thus appointed is entitled to succeed.

If any temple is vacant and there is no Samadhi or any symbol of deceased occupant nor any disciple, Udasi brotheren are competent to select a worthy man to seat him on the vacant Gadi and all bow down to him. If any Mahant has appointed any disciple for his Gadi and has died, in the event of his successor being a minor, any other disciple is appointed to manage the institution property during his minority and it has to be restored to him on his attaining majority.

If any Mahant misconducts himself and has become immoral, it is incumbent on the brotheren of the order to depose such a Mahant and a worthy disciple installed in his place and if he has no disciple the Mahant's fellow disciple or deceased Mahant's fellow disciple should be appointed.

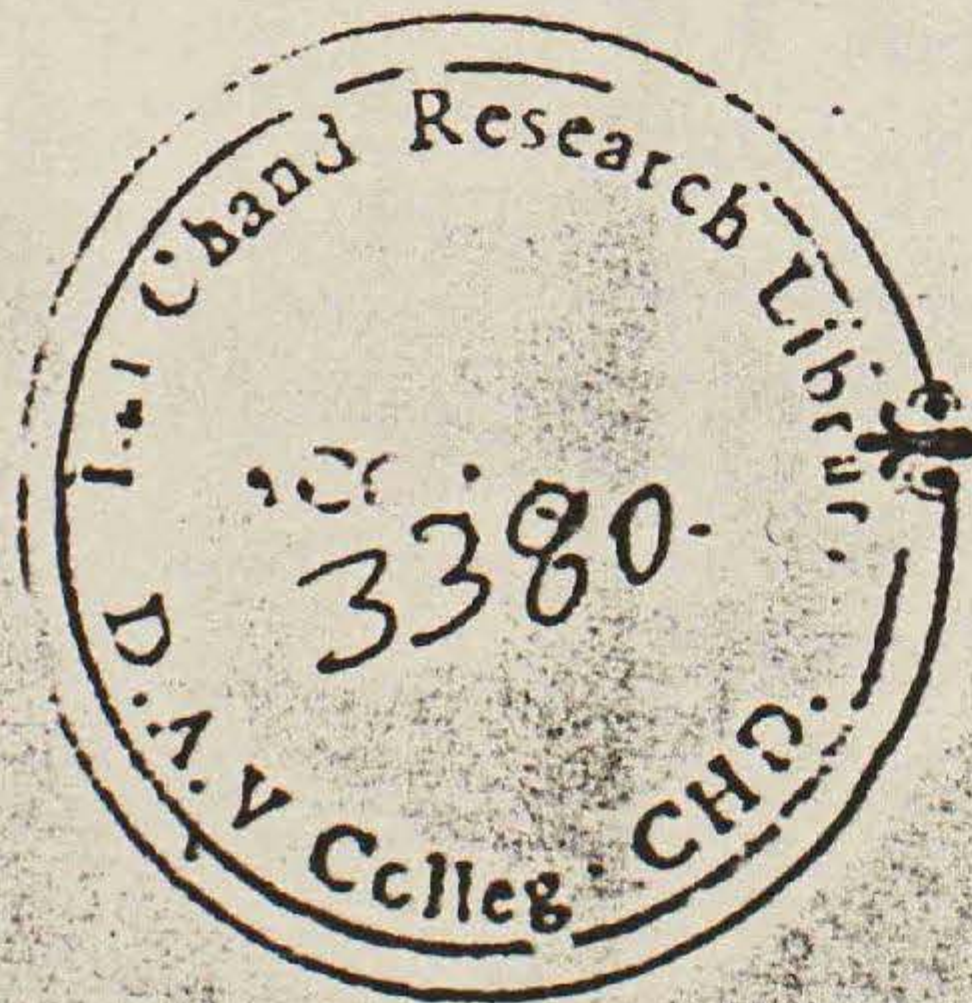
Every successor of a Mahant of a Muth succeeds to the properties attached to such an institution. His position is that of a trustee and not of an owner though he possesses larger powers of internal management. Any alienation made

by a Mahant in favour of any other man except for the benefit of the institution is held to be void.

NOTE:— Mahants accept followers or worshippers in the following manner. Mantra of Satnam is whispered into the ear of the follower three times. Pahal prepared from water touched by Mahant's feet is given to him to drink and instructions are imparted to him to obey his parents, to do good actions in the world, to respect the elders, love the young and to have firm faith in Hindu religion and to have respect for Sadhus where by he is benefitted.

Q. Are there any Sadiks in Udasis ?

A. In Udasis there are Sadiks i.e. believers also. There are many instances quoted about Sidhs and Sadiks in Granth Sahib. It will be a great volume if they are mentioned here (Vide Guru Udasin Mat Darpan Part 2nd P. 195).



END.

